AN ACCOUNT

OF THE

WODIAHS,

WRITTEN BY

Chavoor Soorraianarain Row,

TASILDAR OF GOOMSOOR,

AND PRESENTED

TO THE

Hon'ble G. E. Russell, Esq.

REFERENCE

MADRAS:

PRINTED AT THE CIRCULATOR PRESS,

1840.

REFERENCE

To

The Hon'ble G. E. Russell, Esq.

&c. &c. &c.

Honored Parent,

Although I am well aware that your honor's intimate acquaintance with this country does not require the presentation of the accompanying tract drawn out by me of the Manners Customs Religion character and the mode of Government of the people living on it yet presuming that you would like to see them all compiled into a tract I venture doing it. Being myself a Hindoo by birth and destitute of sufficient knowledge to write English correctly which can only be acquired by a birth in the English country and by sucking the peculiar idiom of that language with my mother's milk and in short by a residence for some time in England neither of which I have benefited because it was the will of the Almighty that I should be born a Hindoo and confine myself to this continent alone owing to certain religious prejudices as my attention to them alone could secure to me the society of my friends and relations and prevent their chitchat at my reformation I humbly beg your honor will excuse me if any mistakes are found in my English. Further, this tract being written merely for your information and not with any view of shewing myself as a Bookwriter I trust you will comply with my prayers.

I also beg leave to inform you in the meantime that with an intention of bringing to your notice every wicked act of the Wodiahs without omission I have written in my plain words some of their inhuman and indecent acts which would render the tract unworthy to be read in the observation of some Gentlemen who may be apt enough to remark upon men after all the apologies and reasons offered by the writer for so doing; consequently I beg your pardon before hand on this head also requesting you to take it into your consideration in the same light I intended when I wrote them down.

I remain with profound respect,

Honored Parent,

Your most obedient and dutiful Servant,

CHAVOOR SOORRAIANARAIN ROW,

Tasildar of Goomsoor Country.

The country inhabited by Wodiahs is from Jayapore to Sambalpoor and Catabundy Busteer at the Boundaries of the Nagapoor territories along the range of hills called Vindeya and from thence as far as Balasore of the Bengal Provinces extending in miles. They are thinly inhabited as far as Barhampore and from thence thickly to Balasore. The country between Balasore and Banapoor is called pure Orissa. This tract of the country subjects people to billious complaints and to indigestion of food. It is generally unhealthy. The contagions and plagues which were wrought at the wrath of the Almighty upon the ancient people of some countries and Towns noted in Scriptures are yearly prevailed here either at the close of the hot weather or after the fall of one or two perodical rains of the monsoon or come with the pilgrim to the annual car feast at Juggernauth. These are the Cholera Morbus and the epidemic and spasmodic fevers when this country was first visited by these fatal diseases thirty thousand men in number fell victims to it at Ganjam and at its neighbourhood in a twelvemonth. I believe they broke out in this country in the year 1815 and afterwards gradually spread over the other parts of India in less than 2 years and ran up even as far as Europe in 1819 or 1821. Every weather is commenced here early with all its full force particularly near the Hills. Last year in the month of May when I was attending on the Officers of a Military Detachment who proceeded to seize a number of the wicked peons of the Town of Purlahkemedy. I saw with my own eyes that a Grneadier sepoy and 3 other village people died before they go to the quarter guard (at two furlongs distance from the place to which we were destined) being unable to suffer the intenseness of the sun. A few days after this I further learnt from a brother of mine who accompanied my patron Mr. Sub-Collector Fraser into the interior of the Pratapgerry hills and Jungles for the purpose of catching Purlahkemedy rebels that several Wodiah peons belonging to the Zemindar thereof had also become victims to the heat of the sun. Jungles in this country usually burn themselves in the hot weather by the presure of one wood upon another.

The Wodiah inhabitants of this country are generally dirty and greasy. Those living between Juggernauth and Balasore are mostly overran with ring-worm and subject to ruptures and protuberance in the legs. Tho' they are fat and smooth are extremely weak and lazy. Look like half dead if they are refrained from any one of their usual daily meals. The people living between Preyaghee and Balasore are so particularly weak that they could not get out from their beds in the morning for daily work unless they eat some choodanah or any sweetmeat and drink a tumbler full of bung water after it.

The country from Koordah to Balasore known by the name of Orissa was under the Maharatah Government until the English flag was hoisted in the Fortress of Cuttack in the year 1803 and the hill Wodiah Zemindaries now of Mahar and the Ganjam District were at first subject to the Mogul Government and afterwards for a short time to the French who settled at Masulipatam and latterly to the Rajah of Vizianagrum in the Vizagapatam District who spread his authority as far as Chilkah, subdued all the hill Zemindars and received tribute from them having a Bramin by name Gauday Dasenerah Nabob on his part at Itchapoor. The Moguls during the time of their Government built Forts at Itchapoor and at Askah and a costly mosque at Chicacole. The ruins of the said forts are still existing. After this the undermentioned Gentlemen on the part of the English sovereign governed this country in succession up to the present date.

List of the Gentlemen who were at the head of the Ganjam District from the time it was ceded by the Nizam to the Honorable Company.

1768 to 1774	Mr. Edward Cotoford	Resident.
1774 to 1778	Mr. Charles Smith	Chief in Council.
1778 & 79	Mr. Morgan Williams	do.
1780 to 1782	Mr. John Turing	Resident.
1782 to 1785	Mr. John Maxwellstone	Chief in Council.
1785 to 1787	Mr. Hugh Maxwell	Acting do.
1787 to 1789	Mr. Morgan Williams	Chief in Council.
1789 to 1791	Mr. Henry Crawford	Resident,
1791 to 1793	Mr. Thomas Snodgrass	do.
1793 & 1794	Mr. William Gordon	Acting do.
1794 to 1797	Mr. Walter Balfour	Collector.
1797 to 1800	Mr. Thomas Snodgrass	do.
1800 to 1802	Mr. William Brown	do.
1802 to 1804	Mr. Peter Cherry	do.
1804 to 1806	Mr. Francis Augustus Robson	do.
1806 to 1808	Mr. Robert Alexander	do.
1809 from Jan. to June	Mr. G. T. Travers	do.
1809 from June to 1817	Mr. H. Spottiswood	Acting do.
1817 from Jan. to Feb. 1819	Mr. P. R. Cazalet	Col.
1819 from Mar. to Dec. 1826	Do. Do.	do.
1827 to 1829	Mr. Robert Bayard	do.
3d Feb. 1830	Mr. Henry Lacon	do.
27th Oct. 1830	Mr. Robert Eden	do.
4th Jan. 1832 to 19th Jan. 1835	Mr. G. M. Ogilvie	do.
20th Jan. 1835	Mr. J. A. R. Stevenson	do.

N. B.—During the time that Mr. Snodgrass was Resident one of his assistants Mr. Nathaniel Webb gave tracts of Jungles as Aggraharums to Bramins having fixed certain permanent Cuttoobary near Monsoorcottah and in the Itchapore Purgannahs and granted them sunnuds on the part of Government—The names of those Aggraharrums are Ragoonadpore and Juggunadpore.

During the time of Mr. Snodgrass the whole of the Ganjam District including all sources of extra revenue was rented out to a malabar man by name Kattay Baulakistnamah Naidoo under a milki-stimirar and a military force consisting of some regiments was also given for his assistance to preserve the peace of the

country. Afterwards a persian by name of Laulah (said to be worshipper of fire) rented some of the hill Zemindars for some years and afterwards managed them for the Zemindars having become himself a Sowcur for them—and the zenith of his riches killed at Ganjam by Sanna Deo of Moberry. During the time of Mr. Snodgrass the revenue of Government was very poor on account of the extra vagancy of that Gentleman and the peculations of his Doobash by name Tagaramoody Jagganadarow—there were then two settlements of the country, one for the Circar Pashcush and one for the expenditures of the Collector and his Doobash. The works of that Gentleman were lordly. Every day concerts and shevoes consisting of from 1 to 5 Dozens of Gentlemen and Ladies at his table and of course his Domestic Establishment amount to 300 persons.—A Dozen Butlers,—thrice as much the Maties, Taylors, Cooks, Waterbearers, Oyas, and Palankeen boys, as well as number of poultry keepers, Gardeners and boat men for shekar on the Chilka lake. His whole time was absorbed in building eminent towns and hotels—in excursions—in converting the islands of Chilkah Park for his tamed wild animals. In filling up the Chilkah and building monuments at the centre of it with inscriptions in gold or costly English Marble in remembrance of the capture of Seringapatam, and in spending public money both on account of charity and his lordly style of living. His Doobash was a like portrait in every respect.

About this time some gentlemen of the Military were in the habits of lending large sums of money to these Vodia Zemindars, namely, late General Burrand, late Colonel Barkly which seems are hithertofore paid to their European agents at Madras with contra interest calculated at intervals both upon the original and interest. After this Mr. Brown sat the country to some kind of order and assessed it permanently but even himself got most of the important public records of his management time burnt away at the eve of his departure from the District; the apparent motives of so doing I need not mention to my sensible reader for he can soon catch it and as to the management of the other Collectors excepting of those who remained for a tem-

porary time in charge of this collectorate I beg leave to insert here for brevity sake a couplet composed and sung by the Vodia peons of Purlah kemedy.

ఆం(డ్రూ) ఋస్కాటుహూఋస్పాటుసూ
డుల| నాటలాడించితిమూ| ఖికాశ్యజలెటు
డాకితిమియెటెటబయూరడు నారదివీరది
గారచించినారము| వైరముసారముగా
బట్టినట్టిర సూలు మ త్రారిమూ రణోలు
శేలు ఖలజమోస్మలు| నిజహీత షెలనలో
లన్నృపాలపాలు దో లజాలకనాతనిపాల
బదితి| ముంచ్చుజింత్రించ్చుఖి మిదెభటాలి
త్వ త్రవ తాపవిస్పూతిగా వెను వెంట్టి| దక
లునాతిగాజాఝియ ద్వుడుగా| రసూలుకం
మిసనరుగారు||

We played the fool with Messrs. Andrew Scott and Hugh Spottiswood. We won Mr. Cazalet in the field and we got Mr. Bayard every year to do as we wanted but we are unable to drive out Mr. Commissioner Russell but taken into his snares while the fire of his heroism is pursuing us for he is determined to revenge the fat enemies to destroy the wicked and to protect the primate who are obedient to and friendly with him. In the year 1815 another military character Col. Fl —— r sat examples to two old proverbs, to wit, a bird in the hand is two in the bush, and necessity has no law, and then went off having been cashiered. This District produces paddy, and other grains, Oranges and Sugarcane in abundance, Turmeric, Ginger, Arrow root, Saffron, Cotton, Tabacco, Tamarind, Honey, Bee-wax, Dammer, and some wheat on the hills as well as defferent kinds of fruit and sold cheap.

The Vodiahs are divided into 4 classes like Talingees namely Bramins, Chatreyas, Visas, and Soodras; Among the Bramins the Danoovahs are superior and the Pundah, Sauroovah, and Cutteke Bramins are mean. The first two sects make every coolly work and cultivate land and the last serve Rajahs as attending boys. All Vodia Bramins eat flesh and fish with the exception of the Fowls meat; There are people among the Danoovahs well versed in the science of Wakaranah, Augamah, and Jotesha. There are also followers of the four Wadas among them. Those of the fourth Wada called Adurvanah are at Pittalah who I understand are not any where else on the face of Hindoostan. The Saetiyas are also living in the Zemindaries of Daracote, Calicote, Hautgheer, and Goomsur. They are a set of drunken Jubelee and their doctrines are such* that a man is not addicted to the punch makarum namely 1st madeyem liquor, sheep, pig, &c. but the Vodia Bramins accept them without hesitation, 2d Maumsem meat, 3d Mutchem fish, Mydoonem carnal connection, 5th Mautenghy Paria Girl, will certainly go to hell. The Vodiah Bramins take any unacceptable† donation such as Mehesha danem, &c. without hesitation—for their marriages the first preparation is a quantity of dry fish and a sweetmeat called auresaloo.

The ordinary food of all classes of Vodias the rice is washed after boiling rice preserved in conjee—both made of Sarvacondah (a species of yours)

* Five things the number of which begins with the letter n.

† As our astrology says we suppose that during the whole length of our life we are Governed successively by the 9 fixed planets attributing in the meantime good and bad qualities to them respectively and consecrating some grains animals and lenements for their favorite food and so when a man falls sick he ascribes the cause of it to the anger of those planets and to pacify them he gives in charity to a Bramin (taking him for a substitute to the planet on account of which, he supposed he fell sick) the favorite grain and male or lenement of the said planet transferring over to him the bad affects of such a planet to be troubled with. Consequently Taloogoo Bramins not liking to be troubled therewith refuse to accept the appropriated donations of such as buffalo.

or of different kinds of vegetables boiled together They eat in their rice a piece of dry mangoe or a paddy corn found in their boiled rice. With the exception of a few people lived in Towns all the other Vodias (men and women) sleep on red mats and dip them every morning in the tanks. They rub their bodies with oil and turmeric. Sleep with the same grease all the night and in the morning wash in the tank, and it therefore cause many of the tanks situated close to the village where there are a large number of Vodias covered with a sheet of green membrance on the surface of the water. Some of the Vodias after they eased outside the tank wash the dirt in it and most of the woman ease themselves in the tank itself when they bathe. The wife of the eldest son in the families of the Vodias wear a silver or brass chain on her right leg as a distinguishing mark of her seniority. Their women wears in general heavy jewels made of brass and bell metal from the wrists of their hands to the elbows and on their arms and ankles. It was once said that a woman so dressed when sleeping with her poor husband laid her hand on him with all her heavy jewels and killed him. The Vodias do not take their women to other countries, although they are obliged to remain there for years together but leave them all the time in their native country. The eldest brother does not look at the wife of his younger brother but marry the widow of a brother older than himself. The different castes of Vodias are distinguished by an affixment of a title to their names, viz. Barbers have the affixment of dokoovah and Bareks to their names. Washermen, chetty—Dondassies and Baroovahs, Naicks—Fishermen, Baharah—and the Cowkeepers, Mahenkoodo. If one part of the dressing cloth of a Vodia man turn dirty he will be changing the dirty part of the cloth into the folding at the front until the whole cloth is dirtied. They are mostly addicted to lying, perjury, intriguing and to other wicked acts. For instance they privately keep a small white ant between their fingers and say most solemnly to their friends that they will be faithful to him as long as this life exists shaking their hand towards their friend and pressing away the ant in the meantime.

From so doing they think they are not bound to this oath because the ant which was in their hand immediately lost its life and afterwards do every harm to their friend. They also take their oath on every trifling account with the mahaprasaud or sweetmeat of Juggonaud and break it in a very short time. They wash daily in the tanks and if they go to other places break every day the pot in which they boil their rice although they halt for sometime at one place. They think it nothing to murder a man. They are most reverent to the Samy at Juggurnauth and to Byraghees but sometimes they go against them to the same degree they respect them. On the days of religious fastings such as Yakadasey they engage another man to fast for them and get him to transfer to them the fruits of those fastings merely by giving him provisions enough for a meal. The rich build the Pagodas of their Samys within the compound of their houses and the poor build piles for Toolasey plant (a species of myrtle) in the middle of the street and sit down there only to consult on every one of their wicked acts—all Vodias even Bramins drink water from the hands of a barber and say their houses are polluted if a washerman come into them. The grand feasts performed by Vodias are Dave Voothachum, Radotchavum and Rasovavem and in the latter feast they load bamboo pipes with gun powder and burn them against each other having formed themselves into parties which is generally terminated in deaths and wounds. The Vodias of both sexes allow hairs to grow in their arm pits and at the interior of their body. Wear longotees. Women paste the ringlets of hairs on their heads with bee-wax and paint their eye brows with black. The Vodia spoken from Vizanagarum of the Vizagapatam District to Bommally is a jargon of Teloogoo and that between Bommally and Banapoor a provincial pure Vodia and from thence to Balasore a jargon of Bengally. The term cehaloopoo is as common to a Vodia as Bahanchood to a Mooselman. The Vodias do not call their daughters, sisters, and sons by their surname but say O sister, O son, and O brother. The horrible sutties were performed in large number until lately in this country or that is to say until the promulgation of the

regulation I of 1830 and the cause of their having been so numerous I attribute mostly to the pride and jealousy of these Vodias as I have heard that the relations of the widow thinking it shameful to them if she debauch or go out begging from poverty entice her to burn with her husband and press her to do it saying that she will inherit heaven if she does it. This cruel practice is still going on in the Gumsoor Zemindary where the public servant feel it difficult to prevent, as they could not go in time to the spot where it takes place and as the people of the country are not inclined to prevent it.

The chatreyas of this country call themselves that they are of the lunar race while there are a species of Vodia women called Dauminies or devil. They pretend to kill children by their charms merely by gazing at them. The woman who pretends to it usually goes outside the village in the dead of the night, there divested of her cloth goes upon her hands with her head downward and her legs upward grazing human excrement; when, it is said, that if the cloth which she left at a place to take back after she had finished her filthy supper is burnt away, she looses her powers of charms but on the other hand if she then catches the man who dared to go to burn the cloth (on which she carefully keeps her eye from any distance) before he sets fire to it she is sure of killing him, in fact not by her possessing any great bodily strength but by her hideous appearance singly in the dark night outside the village to the attempter because he from being a hindoo already heard and faithfully believe in the powers of muntrums from his childhood as he foolishly does in many things else calling it a faith in the Vadas goes their half covered in the beginning and then breaks his heart by fear seized at her sudden dreadful appearance. She is a regular pig however doing some harm to fearful children and to the fool of the believer in muntrums. Here I am sorry at the great majority of my whole race of hindoos who are sensible in every other respect not making a proper use of judgment (a very kind indulgence bestowed upon man among his other creatures) as to the possibility of some incoherent words doing any thing mortal or divine.

Those of Vizianagrum in the Vizagapatam district and of Peddapoor call themselves of the solar race. Many of those Vodia rajahs say they sprung from the Ganges and others from the old saints but in fact all of them are the relations and the menial servants of the rajah of Juggernauth. The Zemindars of Parlakemedy, Chennakemedy, and Peddakemedy, are the descendants of the said Juggernauth family. The Zemindar of Boodarsing a masaljee. The moherry man a bugler—and those of Hoomah and Pauloor Padal peons in the service of the Juggernauth rajah, and so obtained their Zemindaries in compensation to their meritorious services. The other Zemindars although remained formerly in the service of the said rajah, do not exactly acknowledge it now. They still purchase from him any honor or title they want. They do not only change the name given to them by their parents but even the first changed name meets the same fate as many times as they wish to be called by a more beautiful and honorary one and when these purchased titles and honors are prevented by the neighbouring Zemindars begin fighting with them on a plea that they encroached on the boundaries of their Zemindaries and again soon become friends to them when those honors and titles are allowed to pass.*

They have three kinds of marriages. The first and lawful is performed according to the Wadahs. The second is the Gaundurvanevaha. By throwing a garland of flower on the neck of the bride and another by throwing a handful of red died rice on the house in which the Girl resides. If they are married to the Girl of a particular family called Katroutoo living about Banapoor Ranapoor, &c. she is called the first and lawful wife altho' there are other wives of the husband's own cast married prior to her, She is alone called Pattamadauvee or Queens and so respected—her son only inherits the

* The Vodia Rajahs of this country with the exception of those of the 3 kemedies who are the descendants of the Juggernauth family and the rajah of Goomsur insert the Anno Domini of the Juggernauth rajah in all the permanently reservable documents they pass at a sign of their being manicipated to him.

property of his father real and personal after his death. The husband eats and drinks from her hands only but not from others, nevertheless she is generally disregarded by her husband owing to his great love on other woman whom he brought into his house and received as his love mates.

The Puttamahadavee from the Katrowtoo"family when become woman is anointed by her husband in Public Court having sat down on his thighs and a robe rolled on her head to distinguish that she became a Qeeen from that date. The Rajah is assisted by all the notable people of the country in rolling this robe or turband on her head at this event and a great feast is performed in commemoration. Until this day the Rajah was prohibited from looking at her and she was not called a queen. After this the people of the country take her part in the event of the rajah subjecting her to any disgrace by the intrigues of his other supernumerary wives and concubines.

* The passions of most of these Rajahs are so excessive that a family man is afraid to have a young daughter at his house because she is sure of being seduced or forcibly taken away by the rajah. This act is done away since some years back. All the sons born to these different kinds of women are called Sautoes and Banyepore and further according to the difference of the decency of their mothers are classed under the heads of Sooclapatchem and Bohoolaputchem. They generally dress blue cotton and silk cloths and some jewels which ought to be dressed by women. They hold flowers in the hair of the head—and adjust their hairs like women —they also throw the skirt of their dressing cloth over their breast—and keep a saffron mark on their

* The Vodia rajahs perform another feast called Vunkoe Sumburam. On this day they put as many small thin silver or gold leaves of equal length and width as the number of the years of the rajah's age, one upon another together, then, bring a goldsmith i a palankeen with a grand procession and get him to cut a thrice the said set of leaves and should he succeed in doing it the rajah considering it a best sign of her future handsomely reward him or if one leaf remained uncut, punish him severely and banish from the country.

forehead. They take their concubines in their own Palankeens together or in Oudahs tied on Elephants devoid of shame. They are generally extravagant and wish to live in a style they do not worth—and keeps a large establishment of peons and purchase Elephants, Horses, and other valuable China and English goods and Bengal Palankeens each worth hundreds and thousands of rupees and not being able to pay for them borrow money on extraordinarily large interest viz. from two to five per hundred rupees a month and when they loose even the credit go on with gang robberies and highway robberies and protest robbers in order to share in their booty. Some times quarrel with the same merchants from whom they purchased the said articles and animals. As to the truth of my statement I refer my reader to the travellers (European and Hindoo) who were plundered in the Rungavaka Jungles, at Concharlagoondum, and in the choultry on the sand hills at Priaghy as they can thank them very well than myself for sending them fearless for the remainder of their journey. If these Zemindars can justly and prudently manage their countries they will do very well because the peshcush they pay to the Sircar is light and the ground produce of their countries is twice or thrice as much. Their usual mode of managing the country is renting it out to renters to large amount for certain number of years and take as much as they can from those renters leaving the remainder of the revenue outstanding. The renters draw to the last farthing from the ryots. Make no repairs nor pay tuckavy and if they seldom paid any advance to the ryots take it back with a large rate of interest by the sale of every kind of property of the ryots and leave the village almost deserted at the expiration of the terms of their rent. If they sometimes leave it off before the expiration of the cowle on a plea that the Zemindars collected any little money from their rented villages sue him in the Civil Court for profit on account of the future years for which they are renters according to the tenor of the Zemindars—cowle and undoubtedly get the amount by a decree of the Court. Further when a man lends some money to the Zemindar and asks to rent to him the villages rented out to

another man, he resumes those villages from the whole of his cowle are still existing, and in the very next week visited by the Summons of the Zillah Court to answer a complaint for damage. The Zemindars being distressed for money to defray their extravagant expences any how make undue collections from the ryots under different names hereafter mentioned, and under many other names which I do not now recollect namely—

1 Hauley—Fines levied for quarrels between consorts.
2 Moovaley—Property forfeited to the Rajah on account of people died without heirs.
3 Ghoracora—Quit rent.
4 Vejayamagoomy—Presents paid to the Rajah when he rides into a village.
5 Hutty and Goda magooney—Feeding of the Rajah's Elephants and Horses.
6 Taukoorany Pamo—Expences for the festivals of the Goddess Doorgah.
7 Autoogoodeyah—Fines levied for crimes of debauchery.
8 Rondamooyaly—Amount collected from widows before they inherit the property of their deceased husbands.
9 Pooranah magooney—Pay of the Pooran reader at the Rajah's house.
10 Bebaukeyotho—Tax collected in marriages.
11 Poorohetacowdy—Allowance to the Rajah's family minister.
12 Handuara Tondo—Presents paid when the Rajah comes to another man's house.
13 Lesadamagooney—Amount collected for the immergent expences of the Rajah.
14 Porajahmagooney—Poll Tax.
15 Bolodo Cowdy—Tax collected on trading Bullocks.
16 Soonakheyothro—The expence incurred on the Rajah's birth day.
17 Swaso—Costs for the repairs of the Rajah's house.
18 Coutho—Do. for the building of the compound walls of the Rajah's house.
19 Tallo—Price for the thatch of the Rajah's house.
20 Smurno—Fees paid to the Rajah when a man pur-

chases a piece of ground for building upon.

21 Omunobothoono—Aumeen charges.

What not, if the Rajah purchases glasses, lamps, pictures, carpets and other things for his cutchery and for his bed room the people of the country were forced to pay for them. Let any ceremony whether pleasing or mourning performed at the Rajah's house the ryots were compelled to pay the attendant expences and if they are paid one year on any particular account it becomes mamool for the future years. They also give great titles and honorary names to their peons namely—

1 Ronosondo—A Bull in the field of war.
2 Ranabejooly—A thunder bolt in do.
3 Boleyarring—A lion for strength.
4 Vootausing—A man who jumps forward in the battle.
5 Jayasing—Successor in do.
6 Yindramajv—A swords man like the god Indra.
7 Bahoobalander—Strong armed.
8 Pultasing—Strong as a Tyger.
9 Soorasing—Heroe as a lion.
10 Maharado—A great Heroe equal with the maharadekahs and aurda radekahs known in the ancient war of the Cowravahs.
11 Dolobahara } Leader of the Army.
12 Dolapaty— }
13 Voodendra—Valient.

They are likewise in the habits of selling honorary names to their other courtiers for small presents namely Bahader putnack, champutrake, soomentoo—mahapauter — bueshey—gumbeeroy— vasentaroy—beerbur brammaraverroy—besides this when a friend or friends of the Zemindar go to his town or to the other villages in his country the houses of the poor inhabitants are immediately vacated and given over for the reception of his friend or friends while those inhabitants consisting of women and children are living at the backyard of their houses exposed to the weather—knowing this as well as the roguish conduct of their Zemindars even the rich inhabitants conceal all their valuable property at some place or other and use bamboo taties for doors, earthern pots for brass ones, and red mats for cots—still these Zemindars upon an enquiry rob the property

of the inhabitants sometimes even from the same planes where they hide it. The punishments they inflict are most cruel namely walting a man alive—Imprisoning him in a pit covered with taties and guarded over by a party of armed man nailing him up to a tree—draw the branches of a tree close together and make a man catch the both branches and hoist him up so that his hands may be pulled by the both distant lying branches—roll up a man in twistedstraw and set fire to him as an example to their harshness I beg leave to state that the people beaten by the lutezand of Pratubyirry with split bamboos called boltus gradually amounted to a party of 3 or 4 hundred men and having consequently the name of Botipobias (men beaten with split bamboos) once arrived the said rajah with all his property over the hills and disturbed his country. Some of the Zemindars thinking it beneath their dignity if they get their daughters and sisters married to others keep them maidens all their life—they do not also allow their wives to go to their parents' house after they were married. The parents and brothers of the girl sometimes come to their son-in-law's house to see her but they do not eat there. The Vodia rajahs do not suffer any little want of respect even on the part of their relations connected by blood. They are averse to any inhabitant building a Pagoda in the Town where they reside. They either prevent its construction or take some money for permitting it. The extraordinary inhuman acts of some of these Zemindars is engaging men to deal with them carnally in lieu of women calling these favorite men by the applications of Baremulloo Bethoramulloo and Consamah—a complaint was once preferred before Mr. Robert Alexander late a Judge and Magistrate of Ganjam against the father of the present Zemindar of Mondasah for the very same act. Those who have a large seraglio of woman get Bhagasayanem and Crochamurdanem the meaning of these terms I purposely omit giving here for fear of indecency and vulgarism. Even a petty Zemindar gets his female slaves alone to amount him before he bathes and these slaves also are not allowed to come out of their houses because the Rajah at some opportunity use them as his wives. The Vodia Rajahs generally re-

side in villages and forts built at the interior of the jungles and at the base of the hills puffed with pride at the extensive jungles and high hills in their country. They kill their fathers and brothers occasionally with a hope of getting the Government of the country quickly—there is not a Zemindar who does not intoxicate—one man eats opium, smokes bunghgung, and maduth tobacco pounded with opium, drinks liquor and bungh water and another addicted to some of these, but none left without any—and they are thereby subjected to madness and to other dangerous diseases—they blaspheme even the gods when they exhibit their pride—for instance one of these Zemindars now put his feets on Salegramums in his public cutcherry and another orders a curtain to be laid between him and the image of the goddess Soobadra in the great Pagoda of Poory, saying that he will not look at her on a plea that she is the wife of his brother. When the rajah or any of his nearest relations die the people of the whole country shave their heads and mourn on the occasion.

When I offer for an example of the above detailed Orissian vices the old Byraghy Zemindar who was removed to Poory, his son who was, and is, in possession of Colladacottah where Mr. Hamilton said in his Gazetteer of his having found a pitful human skulls Chendramoney Deo the late Zemindar of Pratapaghery Rajamoney Deo the late Zemindar of Mondasah—late Pudmanaba Deo of Teekely and Pursaram Deo of Vizianagrum I beg my reader who knows them partly by personal acquaintance and partly by public records will not blame me for incorrect statement.

Among the political characters of this country I found 3 females with mascular intellects namely old woman of Purlahkemedy who is removed to the Banks of the Godavary the mother of the present Zemindar and the mother of the present young nesoy of Goormah of moherry. The particulars of the wicked acts and intrigues of these women I need not insert here as I believe the Gentleman for whose perusal, I have written this tract is fully acquainted with. I also hope that the same Gentleman will feel satisfied when I mention Tonkader putnaik of Goomsur, Deansoomentoo

of Vizianagrum and late Surady Bruma of Jussuntra as intriguing characters among the ordinary men. After detaching all the vices of the Vodias to this length I began to think if they possess any virtuous acts in order to do them justice by inserting them also taken the lands they gave for the support of Bramins and Danestanums I found in their favour beset their other wicked acts coming forward so stout and strong as to cudgel down this only good deed of theirs I am rather presumed to think having been thus sensible of doing some good things also is the means to double their punishment before the almighty god on the great judgment day for doing bad alone principally, knowing what they ought to do and what not.

As to the intellectual faculties of three of these Vodia Rajahs my observations by personal experience weak to come to a determination. They are Rajahs of Goomsoor Vizianagarum and Parlahkemedy the first look like a rum man the 2d look like one remittantly sound and sensible and the 3d look like one in the fits of lethargy though I do not mean in this tract to talk of the Telengees others residing in the district yet to complete my information of it I beg leave to state that there is one man by name Mullekarjen a brahmin wise enough to deal with the world and accomplished in every art he is in every respect comparable with cameleon and fox for intriguing with Napoleon for arts and schemes dealing in every respect. His schemes are sublime and his interprizes excellent but when I mathematically and logically discuss in order to class his actions spontaneously under the heads of good and bad in a spiritual view I am left in confusion, I therefore beg the gentleman to whom I dedicate this work will form his more personal acquaintance with him class them as I wished with a wide stress between the said individuals Napoleon schemes and interprizes I beg leave to insert the name of a Wodia man. He is Narandermaha panter of Vizianagrum who is skilled in politics and precedent in talking Balram Dossa another Telingee. He is a heap of all good actions. Liberal and charitable mild and friendly and averse to do any material harm even to his enemy— there are two other persons namely a Mythely and a

Paberghee bramins. The first who sits a judge to give justice to other natives in Civil matters and the other an important revenue servant who was dismissed upon the diligent and able enquiry of my reader Mr. Russell for an information of the honest acts of these people I refer to the generality of the country.

In conclusion I beg leave to insert the name of one more Vodia as a patron for double dealers. He is the late Guardian of Purlah kemedy by name Cawsooreya Rayagooroo. He is a sly cunning hypocrite outwardly good, and inwardly bad, and full of intrigues and also artful enough to preserve friendship with parties who are against each other. As a proof of it he candidly acknowledged to me once that he could make a tyger and a sheep drink water abreast in one tank and that he dealt so with Gajaputty Outtamahadawy and late Pudmanaba Deo. This his confession strikes me of Napoleon's confessions to a surgeon attended on him while he was a prisoner on one of the Isles.

Account of the Hill Rangers.

The long range of Hills from Jayapoor to Coordah and Balaron is inhabited by fine barbarous castes of men called Gadabah, Gytah, Khoand, Savara, and Omaneya Savasah some men of the 1st four castes come to the markets in the open country and barter Honey, Bee-wax, Arrow root, Turmeric, Dammer, &c. for Tobacco or sell them cheap for money. The 5th caste do not at all come out from their hills. Each caste have a dialect but they have no characters to write. Their verbs are very few—may be 2 or 3 dozens of them with which they form their conversation. They live upon the flesh of wild animals and the toddy drawn from the palm trees—keeps cultivation on the hills and possess herds of cattle—when their fields do not produce grain they pound the dry palm into flour, boil it and subsist upon—they neither eat tamarind nor salt but too fond of eating and smoking tobacco. A handful of tobacco stalks soon make them friends—they call even a stranger "Mittha," a friend, they are extremely faithful and likewise deceitful—those living at the base of the hills talk Vodia. The appearance of these men and women is similar to the burmees who travel along Hin-

doostan for some kind of feathers for their Rajah. They are stout and sturdy—and most agile in running up over hills—by the time a man of the open country go hundred yards he (a khoand) is seen at the summit of the hill two miles distant. These men wear longotees and their women roll round their waist a thick dungaty one cubit in width and three in length and leaves the upper part of their body naked. Those of the most interior of the Jungles make no objection if their friends feel any exterior part of the body of their women but ready drawn for fight if a laughter is then began by the man who feels thus—There are also a particular species of Savarahs called Pavooraney bondo. They always go out with a pistol tied upon their back. Let a worst Criminal go to them and solicit their protection he is harboured and defended with all their life. When they design to do any important thing whether good or bad a number of them assemble at a place having a pot full of toddy before them and consult upon, when, if all agree together unanimously they resolve on doing it but if one man object to it they never again think of doing what they intended to do. They are clever archmen, their oaths are horrible. When they want to ascertain the truth of any thing they split a thick bamboo into two pieces tell them to the middle of the suspected person and then if the man is verily wrong the two split bamboos joined themselves and press him to death—2d. They make the suspected catch a snake secured in a new pot or lay red hot iron bar in his hands and if the snake does not bite him and the hot iron bar does not burn him he is then called innocent or otherwise guilty. The also make the suspected go into water and set down under it. If he gets out quickly from the water they take him to be guilty if not innocent. These hill men either obey or disobey their Vodia Rajahs lving in the open Country but in the former case if the Rajah in cases of emergency want their assistance send an arrow another tied across to it at the end, when, on looking at the signal of Summons they go in thousands to the Rajah and render their assistance to him whether just or unjust. They wait on the Rajah on certain festival days such as Dasarah & the Pongal feast

with presents of honey, oranges, plantain, Hill condooloo, &c. and both men & women dance for some time singing certain vulgar songs and are dismissed with a piece of new silk cloth one cubit long rolled by the Rajah himself on their heads. This they consider as a great honor done to them. The most difficult and inexcessible tracts of these Savarahs where they generally protect rebels in the Ganjam District are hundertalah, and hunderdabah between the Mahandra mountain and those of Purlah Kemedy, Toombrambya near Jalantra, Pepelponkah of Soorada, Panegonda, Goddayepoor kotungay and Coradah. In the last three places there are hill chieftains who are not tributary to any one. All hill people living there are under their command. The Zemindars of the open country always keep their friendship in order to obtain their protection at times. Even the present Rajah of Goomsur married two of his daughters to the Khond chieftains of Coradah and to his brother for the same purpose, some of the rebels of Purlah kemedy had lately sought their refuge in some of these places alone.

The Jungles and hills inhabited by the above five classes of rangers extend as far as the great road to Nagapoor known by the name of Bodadondo.